Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Saad

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

ص وَالْقُرْءَانِ ذِى الذِّكْرِ

38:1 Saad. By the Qur'an full of reminding.

بَلِ الَّذِينَ كَفَرُواْ فِى عِزَّةٍ وَشِقَاقٍ

38:2 Those who disbelieve are in false pride and opposition.

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَواْ وَّلاَتَ حِينَ مَنَاصٍ

38:3 How many a generation have We destroyed before them!

And they cried out when there was no longer time for escape.

Allah exalted says,

ص ...

Saad,

We have already discussed the separate letters in the beginning of the Tafsir of Surah **Al-Baqarah**, and there is no need to repeat it here.

... وَالْقُرْآنِ ذِي الذِّكْرِ (١)

By the Qur'an full of reminding.

> means, by the Qur'an which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter.

Ad-Dahhak said that the **Ayah**, **ذِي الذِّكْرِ** (full of reminding) is like the **Ayah**,

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَـباً فِيهِ ذِكْرُكُمْ

> Indeed, We have sent down for you (O mankind) a Book in which there is **Dhikrukum**. (21:10)
>
> i.e., your reminder.
>
> This was also the view of Qatadah and of Ibn Jarir.

Ibn Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Isma`il bin Abi Khalid, Ibn Uyaynah, Abu Husayn, Abu Salih and As-Suddi said: **ذِي الذِّكْرِ** (full of reminding).

> "Full of honor,'' i.e., of high standing.
>
> There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the **Ayah**:

إِن كُلٌّ إِلاَّ كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ

Not one of them but denied the Messengers; therefore My torment was justified. (38:14)

Qatadah said,

"The reason for it is to be found in the **Ayah**:

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, those who disbelieve are in false pride and opposition.''

This was the view favored by Ibn Jarir.

Allah exalted says,

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ (٢)

Nay, those who disbelieve are in false pride and opposition.

means, in this Qur'an there is a reminder for those who will be reminded and a lesson for those who will learn a lesson, but the disbelievers will not benefit from it because they **فِي عِزَّةٍ** (are in false pride) meaning, arrogance and tribalism, **وَشِقَاقٍ** (and opposition), means, they are stubbornly opposed to it and go against it.

Then Allah scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven.

Allah says:

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ ...

How many a generation have We destroyed before them!

meaning, disbelieving nations.

... فَنَادَوْا ...

And they cried out,

means, when the punishment came to them, they called for help and cried out to Allah, but that did not save them at all.

This is like the **Ayat**:

فَلَمَّآ أَحَسُّواْ بَأْسَنَآ إِذَا هُمْ مِّنْهَا يَرْكُضُونَ

لاَ تَرْكُضُواْ وَارْجِعُواْ إِلَى مَآ أُتْرِفْتُمْ فِيهِ وَمَسَـكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned. (21:12-13)

Abu Dawud At-Tayalisi recorded that At-Tamimi said,

"I asked Ibn Abbas, may Allah be pleased with him, about the **Ayah**: فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٍ (And they cried out when there was no longer time for escape),

He said that it was not the time for them to call or flee or escape.

Muhammad bin Ka`b said, concerning the **Ayah**: فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٍ (And they cried out when there was no longer time for escape).

"They called for **Tawhid** when their lives were over, and they resorted to repentance when their lives were over.''

Qatadah said,

"When they saw the punishment, they wanted to repent when there was no longer time to call out.''

Mujahid said: فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٍ (And they cried out when there was no longer time for escape).

"It was not the time to flee or escape.''

Allah says:

... وَلَاتَ حِينَ مَنَاصٍ (٣)

when there was no longer time for escape.

meaning, there was no time to escape or run away; and Allah knows best.

وَعَجِبُواْ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ

38:4 And they wonder that a warner has come to them from among themselves.

وَقَالَ الْكَـفِرُونَ هَـذَا سَـحِرٌ كَذَّابٌ

And the disbelievers say: "This is a sorcerer, a liar.''

أَجَعَلَ الاٌّلِهَةَ إِلَـهاً وَحِداً إِنَّ هَـذَا لَشَىْءٌ عُجَابٌ

38:5 "Has he made the gods into One God. Verily, this is a curious thing!''

وَانطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُواْ وَاْصْبِرُواْ عَلَى ءَالِهَتِكُمْ إِنَّ هَـذَا لَشَىْءٌ يُرَادُ

38:6 And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!''

مَا سَمِعْنَا بِهَـذَا فِى الْمِلَّةِ الاٌّخِرَةِ إِنْ هَـذَا إِلاَّ اخْتِلاَقٌ

38:7 "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!''

أَءُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا

38:8 "Has the Reminder been sent down to him (alone) from among us?''

بَلْ هُمْ فَى شَكٍّ مِّن ذِكْرِى

Nay, but they are in doubt about My Reminder!

بَل لَّمَّا يَذُوقُواْ عَذَابِ

Nay, but they have not tasted (My) torment!

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

38:9 Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?

أَمْ لَهُم مُّلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُواْ فِى الاٌّسْبَابِ

38:10 Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّن الاٌّحَزَابِ

38:11 They will be a defeated host like the Confederates of the old times.

The Idolators were amazed at the Message, Tawhid and the Qur'an

Allah tells us that the idolators wondered at the sending of the Messenger of Allah as a bringer of glad tidings and a warner.

This is like the **Ayah**:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءامَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَـفِرُونَ إِنَّ هَـذَا لَسَـحِرٌ مُّبِينٌ

Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying):

"Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.''

(But) the disbelievers say: "This is indeed an evident sorcerer!'' (10:2)

And Allah says here:

وَعَجِبُوا أَن جَاءهُم مُّنذِرٌ مِّنْهُمْ ...

And they wonder that a warner has come to them from among themselves.

meaning, a human being like themselves.

... وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ (٤)

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا ...

And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God!''

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him?

The idolators -- may Allah curse them -- denounced that and were amazed at the idea of giving up **Shirk**, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger called them to rid their hearts of that and to worship Allah Alone, this was too much for them and they were astounded by it.

They said:

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ (٥)

وَانطَلَقَ الْمَلَأُ مِنْهُمْ ...

"Has he made the gods into One God Verily, this is a curious thing!''

And the leaders among them went about,

meaning the chiefs and masters and nobles,

... أَنِ امْشُوا ...

(saying): "Go on...''

meaning, `persist in your religion,'

... وَاصْبِرُوا عَلَى آلِهَتِكُمْ ...

and remain constant to your gods!

> meaning, `do not respond to Muhammad's call to **Tawhid**.'

... إِنَّ هَذَا لَشَيْءٌ يُرَادُ (٦)

Verily, this is a thing designed!

Ibn Jarir said,

> "The **Tawhid** to which Muhammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.''

The Reason for the Revelation of These Ayat

Abu Jafar bin Jarir recorded that Ibn Abbas, may Allah be pleased with him, said,

> "When Abu Talib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said,
>
> `Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that?'
>
> So he sent for the Prophet and he entered the house. There was space enough for one man to sit between them and Abu Talib, and Abu Jahl, may Allah curse him, was afraid that if (the Prophet) were to sit beside Abu Talib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allah could find nowhere to sit near his uncle, so he sat by the door. Abu Talib said to him,
>
> `O son of my brother, why are your people complaining about you and claiming that you insult their gods and say such and such?'
>
> They made so many complaints against him. Thereupon, he said,

يَا عَمِّ إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ

O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay **Jizyah** to them.

They were worried about what he said, so they said,

`One word Yes, by your father, (we will say) ten words! What is it?'

Abu Talib said, `What word is it?, O son of my brother'

He said,

لَا إِلَهَ إِلَّا الله

La ilaha illallah.

They stood up in agitation, brushing down their clothes, saying,

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ Has he made the gods into One God. Verily, this is a curious thing! Then this passage was revealed, from this **Ayah** to the **Ayah**: **... بَلْ لَمَّا يَذُوقُوا عَذَابِ** (...Nay, but they have not tasted (My) torment!)''

This is the wording of Abu Kurayb.

Something similar was also recorded by Imam Ahmad and An-Nasa'i, and At-Tirmidhi said, "**Hasan**.''

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ...

We have not heard (the like) of this in the religion of these later days.

means, `we have not heard anything like this **Tawhid** to which Muhammad calls us in the religion of these later days.'

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him, said,

"We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'an were true, the Christians would have told us about it.''

... إِنْ هَذَا إِلَّا اخْتِلَاقٌ (٧)

This is nothing but an invention!

Mujahid and Qatadah said,

"A lie.''

Ibn Abbas said,

"A fabrication.''

أَأُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا ...

Has the Reminder been sent down to him (alone) from among us?

They thought it unlikely that he would be singled out from among them to receive the Qur'an.

This is like the **Ayat**:

لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

And they say: "Why is not this Qur'an sent down to some great man of the two towns.'' (43:31)

Allah said:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِى الْحَيَوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَـتٍ

Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks. (43:32)

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'an would be revealed to the Messenger and not to somebody else.

... بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي ...

Nay, but they are in doubt about My Reminder!

... بَلْ لَّمَّا يَذُوقُوا عَذَابِ (٨)

Nay, but they have not tasted (My) torment!

means, they say this because they have not yet tasted the punishment and vengeance of Allah. But they will come to know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell.

Then Allah points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the **Ruh** (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allah. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone.

Allah says, denouncing them:

أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (٩)

Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills.

This **Ayah** is like the **Ayah**:

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذاً لاَّ يُؤْتُونَ النَّاسَ نَقِيراً

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَهِيمَ الْكِتَـبَ وَالْحِكْمَةَ وَءَاتَيْنَـهُمْ مُّلْكاً عَظِيماً

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّن صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيراً

Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty? Then, We had already given the family of Ibrahim the Book and **Al-Hikmah**, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them). (4:53-55)

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّى إِذًا لأمْسَكْتُمْ خَشْيَةَ الإِنفَاقِ وَكَانَ الإنْسَـنُ قَتُورًا

Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!'' (17:100)

This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Salih, peace be upon him, said:

أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الأٌّشِرُ

"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!''

Tomorrow they will come to know who is the liar, the insolent one! (54:25, 26)

أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ (١٠)

Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.

means, if they have that, then let them ascend up with means.

Ibn Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said,

"The ways to the heaven.''

Ad-Dahhak, said,

"Then let them ascend into the seventh heaven.''

Then Allah says,

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ (١١)

they will be a defeated host like the Confederates of the old times.

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them.

This **Ayah** is like the **Ayah**:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

Or say they: "We are a great multitude, victorious.''

Their multitude will be put to flight, and they will show their backs. (54:44-45)

-- which is what happened on the day of **Badr** --

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter. (54:46)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ

38:12 Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَـبُ لْـَيْكَةِ أُوْلَـئِكَ الاٌّحْزَابُ

38:13 And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.

إِن كُلٌّ إِلاَّ كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ

38:14 Not one of them but denied the Messengers; therefore My torment was justified.

وَمَا يَنظُرُ هَـؤُلآءِ إِلاَّ صَيْحَةً وحِدَةً مَّا لَهَا مِن فَوَاقٍ

38:15 And these only wait for a single Sayhah there will be no pause or ending thereto.

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ

38:16 They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!''

اصْبِر عَلَى مَا يَقُولُونَ

38:17 Be patient of what they say...

A Reminder of Those Who were destroyed among the Previous Nations

Allah says:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ (١٢)

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الأَيْكَةِ ...

Before them denied -- the people of Nuh; and **`Ad**; and Fir`awn the man of stakes, And **Thamud**, and the people of Lut, and the Dwellers of **Al-Aykah**;

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them.

We have already seen their stories in detail in numerous places (in the Qur'an).

Allah says:

... أُوْلَئِكَ الْأَحْزَابُ (١٣)

such were the Confederates.

meaning, `they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allah at all when the command of your Lord came to pass.'

Allah says:

إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ (١٤)

Not one of them but denied the Messengers; therefore My torment was justified.

`The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

وَمَا يَنظُرُ هَؤُلَاء إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ (١٥)

And these only wait for a single **Sayhah** there will be no pause or ending thereto.

Malik narrated from Zayd bin Aslam;

"There will none who can avert it,''

i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh.

This **Sayhah** is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares.

وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ (١٦)

They say:

"Our Lord! Hasten to us **Qittana** before the Day of Reckoning!''

Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves.

Qitt refers to a book or record, or it was said that it means one's allotted share or fortune.

Ibn Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said,

"They asked for the punishment to be hastened.''

Qatadah added, this is like when they said:

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

"O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it.

Ibn Jarir said,

"They asked for whatever they deserved, good or bad, to be hastened for them in this world.''

What he said is good, and A-Dahhak and Isma`il bin Abi Khalid based their views on it. And Allah knows best.

اصْبِرْ عَلَى مَا يَقُولُونَ ...

Be patient of what they say...

They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

... وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

38:17 ... And remember Our slave Dawud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ

38:18 Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ

38:19 And (so did) the birds assembled, all obedient to him.

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَـهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

38:20 We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.

Allah tells us that His servant and Messenger Dawud, peace be upon him, was endued with power

Allah says:

... وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ (١٧)

... And remember Our slave Dawud, endued with **Al-Ayd**. Verily, he was ever oft-returning in all matters and in repentance.

Al-Ayd means strength in knowledge and action.

Ibn Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said,

> "**Al-Ayd** means strength.''

Mujahid said,

> "**Al-Ayd** means strength in obedience to Allah.''

Qatadah said,

> "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam.''

He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah said:

> أَحَبُّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوَّابًا

> The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.

> which means that he turned to Allah with regard to all of his affairs.

Allah says:

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨)

Verily, We made the mountains to glorify Our praises with him in the **`Ashi** and **Ishraq**.

> means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day.

This is like the **Ayah**:

يَجِبَالُ أَوِّبِى مَعَهُ وَالطَّيْرَ

O you mountains. Glorify (Allah) with him! And you birds (also)! (34:10)

The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the **Zabur**, it would not go away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah.

Ibn Jarir recorded from Abdullah bin Al-Harith bin Nawfal that,

Ibn Abbas, may Allah be pleased with him, did not pray **Ad-Duha**. (Abdullah said:) "So I took him to Umm Hani, may Allah be pleased with her, and said to her, `Tell him what you told me.'

She said, `The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight **Rakahs**. This was **Ad-Duha**, and its standing, bowing, prostration and sitting were all equal in brevity.'

Ibn Abbas, may Allah be pleased with him, left, saying,

`I have read the Qur'an from cover to cover, and I never knew about **Salat Ad-Duha** until now!'

Then he recited: يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (glorify Our praises with him in the **`Ashi** and **Ishraq**).

I used to say, "What is **Salat Al-Ishraq**, but now I know what it is.''

وَالطَّيْرَ مَحْشُورَةً ...

And (so did) the birds assembled,

meaning, hovering in the air.

all obedient to him.

means, they obeyed him and followed him in glorifying Allah.

Sa`id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

... كُلٌّ لَّهُ أَوَّابٌ (١٩)

all obedient to him.

means, "Following his commands.''

وَشَدَدْنَا مُلْكَهُ ...

We made his kingdom strong,

means, `We gave him complete dominion with all that kings need.'

Ibn Abi Najih reported that Mujahid said,

"He was the strongest and most powerful of the people of this world.''

... وَآتَيْنَاهُ الْحِكْمَةَ ...

and gave him **Al-Hikmah**,

Mujahid said,

"This means understanding, reason and intelligence.''

Qatadah said,

"The Book of Allah and following what is in it.''

As-Suddi said:

Al-Hikmah, "Prophethood.''

... وَفَصْلَ الْخِطَابِ (٢٠)

and sound judgement.

Shurayh Al-Qadi and Ash-Sha`bi said,

"Sound judgement is testimony and oaths.''

Qatadah said,

"Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement.''

This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this **Ummah's** judicial system until the Day of Resurrection.

This was the view of Abu Abdur-Rahman As-Sulami.

Mujahid and As-Suddi said,

"It means passing the right judgement and understanding the case.''

Mujahid also said,

"It is soundness in speech and in judgement, and this includes all of the above.''

This is what is meant, and this is the view favored by Ibn Jarir.

وَهَلْ أَتَاكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُواْ الْمِحْرَابَ

38:21 And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (private chamber of worship);

إِذْ دَخَلُواْ عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ

38:22 When they entered in upon Dawud, he was terrified of them.

قَالُواْ لاَ تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلاَ تُشْطِطْ وَاهْدِنَآ إِلَى سَوَآءِ الصِّرَطِ

They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.

إِنَّ هَذَآ أَخِى لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِى نَعْجَةٌ وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى الْخِطَابِ

38:23 Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.''

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ

38:24 (Dawud) said: "He has wronged you in demanding your ewe in addition to his ewes.

And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.''

وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّـهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعاً وَأَنَابَ

And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَـَابٍ

38:25 So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.

The Story of the Two Litigants

Allah tells,

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (٢١)

إِذْ دَخَلُوا عَلَى دَاوُودَ ...

And has the news of the litigants reached you? When they climbed over the wall into (his) **Mihrab** (private chamber of worship); When they entered in upon Dawud,

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

... فَفَزِعَ مِنْهُمْ ...

he was terrified of them.

This was because he was in his **Mihrab** (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his **Mihrab** (private chamber) to ask him about their case.

... قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ (٢٢)

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا ...

They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with

truth, and treat us not with injustice, and guide us to the right way.

Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me,

... وَعَزَّنِي فِي الْخِطَابِ (٢٣)

and he overpowered me in speech.

means, `he defeated me.'

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنْ الْخُلَطَاء لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ...

(Dawud) said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.''

... وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ ...

And Dawud guessed that We have tried him

Ali bin Abi Talhah reported that Ibn Abbas said that this means,

"We tested him.''

... فَاسْتَغْفَرَ رَبَّهُ ...

and he sought forgiveness of his Lord,

... وَخَرَّ رَاكِعًا وَأَنَابَ (٢٤)

and he fell down prostrate and turned (to Allah) in repentance.

فَغَفَرْنَا لَهُ ذَلِكَ ...

So, We forgave him that,

and verily, for him is a near access to Us, and a good place of return.

The Sajdah in Surah Saad

The performance of **Sajdah** in Surah **Saad** is not one of the obligatory locations; it is a prostration of thanks (**Sajdah Shukr**).

The evidence for it is the report recorded by Imam Ahmad from Ibn Abbas, may Allah be pleased with him, who said;

> "The prostration in Surah **Saad** is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah.''
>
> This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir.
>
> At-Tirmidhi said, "**Hasan Sahih**.''

In his Tafsir of this **Ayah**, An-Nasa'i also recorded that Ibn Abbas, may Allah be pleased with him, said,

> "The Prophet prostrated in **Saad**, and he said:
>
> سَجَدَهَا دَاوُدُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً، وَنَسْجُدُهَا شُكْرًا
>
> > Dawud prostrated as an act of repentance and we prostrate as an act of thanks.''
>
> This was recorded only by An-Nasa'i. The men of its chain of narration are all reliable.

In his Tafsir of this **Ayah**, Al-Bukhari recorded that Al-Awwam said that he asked Mujahid about the prostration in Surah **Saad**. He said,

> `I asked Ibn Abbas, may Allah be pleased with him, `Why do you prostrate?'
>
> > He said, `Have you not read: وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ (and among his (Nuh's) progeny Dawud, Suleiman), (6:84), أُوْلَـئِكَ الَّذِينَ هَدَى اللّهُ فَبِهُدَاهُمُ اقْتَدِهْ (They are those whom Allah had guided. So follow their guidance), (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here.'''

Abu Dawud recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said,

"The Messenger of Allah recited **Saad** while he was on the **Minbar**. When he reached the prostration, he came down from the **Minbar** and prostrated, and the people prostrated with him.

On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

إِنَّمَا هِيَ تَوْبَةُ نَبِيَ، ولَكِنِّي رَأَيْتُكُمْ تَشَزَّنْتُم

This is repentance for a Prophet, but I see that you are preparing to prostrate.

Then he came down (from the Minbar) and prostrated.''

This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahihs.

Then Allah says,

... وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَآبٍ (٢٥)

and verily, for him is a near access to Us, and a good place of (final) return.

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom.

As it says in the Sahih:

الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمن، وكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا

Those who are fair and just with their families and those who are under their authority will be on **Minbars** of light on the right hand of **Ar-Rahman**, and both His Hands are right Hands.''

يدَاوُودُ إِنَّا جَعَلْنَـكَ خَلِيفَةً فِى الأٌّرْضِ فَاحْكُمْ بَيْنَ النَّاسِ
بِالْحَقِّ وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ

38:26 O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah.

إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدُ بِمَا
نَسُواْ يَوْمَ الْحِسَابِ

Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.

Advice to Rulers and Leaders

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Hatim recorded that Ibrahim Abu Zur`ah, who read the Scripture, reported that Al-Walid bin Abd Al-Malik said to him:

> "Does anyone have the right to question the **Khalifah**? You have read the first Scripture and the Qur'an, and you have understood them.''
>
> He replied, "May I speak, O Commander of the faithful?''
>
> He said, "Speak, for you are under the protection of Allah.''
>
> I said, "O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him, For Allah gave him both Prophethood and rulership, then He warned him in His Book:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ...

O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah.''

... إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ ...

Verily, those who wander astray from the path of Allah,

Ikrimah said:

... لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (٢٦)

(Those shall) have a severe torment, because they forgot the Day of Reckoning.

"They will have a severe punishment on the Day of Reckoning because of what they forgot. ''

As-Suddi said,

"They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning.''

This interpretation is more in accordance with the apparent meaning of the **Ayah**. And Allah, may He be glorified and exalted, is the Guide to the Truth.

وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُواْ

38:27 And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ النَّارِ

Then woe to those who disbelieve from the Fire!

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَـٰتِ كَالْمُفْسِدِينَ فِى الْأَرْضِ

38:28 Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth?

أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Or shall We treat those who have Taqwa as the evildoers!

كِتَـٰبٌ أَنزَلْنَـٰهُ إِلَيْكَ مُبَـٰرَكٌ لِّيَدَّبَّرُوا۟ ءَايَـٰتِهِ وَلِيَتَذَكَّرَ أُو۟لُوا۟ الْأَلْبَـٰبِ

38:29 (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers.

Allah says:

وَمَا خَلَقْنَا السَّمَاءِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ...

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

... فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ (٢٧)

Then woe to those who disbelieve from the Fire!

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them.

Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally.

Allah says:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (٢٨)

Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have **Taqwa** as the evildoers?

meaning, `We shall not do that.'

They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense.

We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found.

The Qur'an teaches sound aims based on a rational way of thinking, so Allah says:

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُوْلُوا الْأَلْبَابِ (٢٩)

(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its **Ayat**, and that men of understanding may remember.

meaning, those who are possessed of wisdom and reason.

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَـنَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

38:30 And to Dawud We gave Suleiman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِىِّ الصَّـفِنَـتُ الْجِيَادُ

38:31 When there were displayed before him, in the afternoon, well trained horses of the highest breed.

فَقَالَ إِنِّى أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِى حَتَّى تَوَارَتْ بِالْحِجَابِ

38:32 He said: "I did love the good instead of remembering my Lord,'' till the time was over, and (the sun) had hidden in the veil (of night).

رُدُّوهَا عَلَىَّ فَطَفِقَ مَسْحاً بِالسُّوقِ وَالاٌّعْنَاقِ

38:33 Then he said: "Bring them back to me.'' Then he began to pass his hand over their legs and their necks.

Suleiman the Son of Dawud

Allah tells,

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ...

And to Dawud We gave Suleiman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!

Allah tells us that he gave Suleiman to Dawud as a Prophet, as He says elsewhere:

وَوَرِثَ سُلَيْمَـنُ دَاوُودَ

And Suleiman inherited Dawud, (27:1)

meaning, he inherited Prophethood from him. Dawud had other sons besides Suleiman, for he had one hundred free wives.

... نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٣٠)

How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

This is praise for Suleiman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance.

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (٣١)

When there were displayed before him, in the afternoon, well trained horses of the highest breed.

means, these well trained horses were shown to Suleiman, peace be upon him, in his capacity as king and ruler.

Mujahid said,

"They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses.''

This was also the view of several others among the **Salaf**.

Abu Dawud recorded that A'ishah, may Allah be pleased with her, said,

"The Messenger of Allah came back from the campaign of Tabuk or Khyber, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to A'ishah, may Allah be pleased with her.

The Prophet said: What is this, O `A'ishah?

She, may Allah be pleased with her, said, "My toys.''

Among them he saw a horse with two wings made of cloth. He said:

مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟

What is this that I see in the midst of them?

She, may Allah be pleased with her, said, "A horse.''

The Messenger of Allah said,

مَا هَذَا الَّذِي عَلَيْهِ؟

And what is this on it?

She, may Allah be pleased with her, said, "Wings.''

The Messenger of Allah said,

فَرَسٌ لَهُ جَنَاحَانِ؟

A horse with two wings?

She, may Allah be pleased with her, said, "Did you not hear that Suleiman, peace be upon him, had a horse that had wings''

She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars.''

And Allah tells further that,

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (٣٢)

He said: "I did love the good (i.e., horses) instead of remembering my Lord,'' till the time was over, and (the sun) had hidden in the veil (of night).

More than one of the **Salaf** and scholars of Tafsir mentioned that he was so busy looking at the horses that he missed the time of **`Asr** prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet on the day of **Khandaq**, when he was too busy to pray **`Asr** and he prayed it after the sun had set.

This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said,

> "On the day of **Khandaq**, Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, `O Messenger of Allah, I could not pray **`Asr** until the sun had almost set.'
>
> The Messenger of Allah said,
>
> وَاللهِ مَا صَلَّيْتُهَا
>
> By Allah, I did not pray it either.''
>
> He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed **`Asr** after the sun had set, then he prayed **Maghrib** after that.''

And Allah tells further that,

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ (٣٣)

Then he said: "Bring them (horses) back to me.'' Then he began to pass his hand over their legs and their necks.

Al-Hasan Al-Basri said,

> "He said, `No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered.''
>
> This was also the view of Qatadah.

As-Suddi said,

> "Their necks and hamstrings were struck with swords.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said,

> "He began patting the horses' heads and legs out of love for them.''
>
> This is the view that was favored by Ibn Jarir. He said,
>
> "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault.''

This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses.

Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma', who traveled a lot to the **Ka`bah**, said,

> "We met a man from among the Bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,
>
> إِنَّكَ لَا تَدَعُ شَيْئًا اتِّقَاءَ اللهِ تَعَالَى إِلَّا أَعْطَاكَ اللهُ عَزَّ وَجَلَّ خَيْرًا مِنْه
>
> You do not give up anything for the sake of Allah, but Allah will give you something better than it.'''

وَلَقَدْ فَتَنَّا سُلَيْمَـنَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ

38:34 And indeed, We tried Suleiman and We placed on his throne Jasad (a body), and he returned.

قَالَ رَبِّ اغْفِرْ لِى وَهَبْ لِى مُلْكاً لاَّ يَنبَغِى لأَحَدٍ مِّن بَعْدِى

38:35 He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me.

إِنَّكَ أَنتَ الْوَهَّابُ

Verily, You are the Bestower.''

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِى بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ

38:36 So, We subjected to him the wind; it blew gently by his order wherever he willed,

وَالشَّيَـطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ

38:37 And the Shayatin, from every kind of builder and diver,

وَءَاخَرِينَ مُقَرَّنِينَ فِى الاٌّصْفَادِ

38:38 And also others bound in fetters.

هَـذَا عَطَآؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

38:39)Allah said to Suleiman(: "This is Our gift, so spend you or withhold, no account will be asked of you.''

وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَـَابٍ

38:40 And verily, for him is a near access to Us, and a good (final) return.

How Allah tested Sulayman then made Things easy for Him

Allah says,

وَلَقَدْ فَتَنَّا سُلَيْمَانَ ...

And indeed, We tried Suleiman,

> meaning, `We tested him.'

... وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ...

and We placed on his throne **Jasad** (a body).

... ثُمَّ أَنَابَ (٣٤)

and he returned.

> means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنتَ الْوَهَّابُ (٣٥)

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.''

Some of them said,

> "No one after me will have the right to ask Allah for such a kingdom.''
>
> This is the apparent meaning from the context of the **Ayah**, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah.

In his Tafsir of this **Ayah**, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

> إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمْكَنَنِي اللهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ

إِلَى سَارِيَةٍ مِنَ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا،وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي

An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the **Masjid** so that you could see him this morning. Then I remembered what my brother Suleiman said,

> My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me.

Rawh said, "so he let him go, humiliated.''

This was also recorded by Muslim and An-Nasa'i.

In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said,

"The Messenger of Allah stood up to pray and we heard him say,

أَعُوذُ بِاللهِ مِنْكَ

I seek refuge with Allah from you.

Then he said,

أَلْعَنُكَ بِلَعْنَةِ الله

I curse you with the curse of Allah.

three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, `O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.'

He said:

إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ،وَاللهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ

The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said,

"I seek refuge with Allah from you.'' three times,

then I said, "I curse you with the complete curse of Allah,'' but he did not back off. I said it three times.

Then I wanted to seize him. By Allah, if it were not for the words of our brother Suleiman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.''

Allah says:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاء حَيْثُ أَصَابَ (٣٦)

So, We subjected to him the wind; it blew gently by his order wherever he willed.

Al-Hasan Al-Basri, may Allah have mercy on him, said,

"When Suleiman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey).''

حَيْثُ أَصَابَ (wherever he willed). means, wherever in the world he wanted.

وَالشَّيَاطِينَ كُلَّ بَنَّاء وَغَوَّاصٍ (٣٧)

And also the **Shayatin**, from every kind of builder and diver,

> means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else.

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (٣٨)

And also others bound in fetters.

> means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩)

(Allah said to Suleiman): "This is Our Gift, so spend you or withhold, no account will be asked of you.''

> means, `this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.'

It was reported in the Two Sahihs that when the Messenger of Allah was given the choice between being a servant and a Messenger -- who does what he is commanded to do and distributes things among the people as Allah commands him to do -- or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble.'' So he chose the former because it has a greater value before Allah and brings a higher status in the Hereafter, even though the second option, Prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allah

tells us what He gave to Suleiman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection.

He says:

وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَآبٍ (٤٠)

And verily, for him is a near access to Us, and a good (final) return.

meaning, in this world and the Hereafter.

وَاذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّى مَسَّنِىَ الشَّيْطَـنُ بِنُصْبٍ وَعَذَابٍ

38:41 And remember Our servant Ayub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!''

ارْكُضْ بِرِجْلِكَ هَـذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

38:42 (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.''

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَى لأُوْلِى الاٌّلْبَـبِ

38:43 And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.

وَخُذْ بِيَدِكَ ضِغْثاً فَاضْرِب بِّهِ وَلاَ تَحْنَثْ

38:44 "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.''

إِنَّا وَجَدْنَـهُ صَابِراً نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Ayub (The Prophet)

Here Allah tells us about His servant and Messenger Ayub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayub) for nearly eighteen years.

Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayub prayed to the Lord of the worlds, the God of the Messengers, and said:

أَنِّى مَسَّنِىَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

> Verily, distress has seized me, and You are the Most Merciful of all those who show mercy. (21:83)

And according to this **Ayah**:

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١)

> And remember Our servant Ayub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!''

It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children.

Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out.

Allah says:

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢)

Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.

Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ نَبِيَّ اللهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ بَلَاؤُهُ ثَمَانِيَ عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيَرُوحَانِ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: تَعْلَمُ وَاللهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مُنْذُ ثَمَانِيَ عَشْرَةَ سَنَةً لَمْ يَرْحَمْهُ اللهُ فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللهَ تَعَالَى، فَأَرْجِعُ إِلَى بَيْتِي فَأُكَفِّرُ عَنْهُمَا كَرَاهِيَةَ أَنْ يُذْكَرَ اللهُ تَعَالَى إِلَّا فِي حَقٍّ، قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ،فَإِذَا قَضَاهَا أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللهُ تَبَارَكَ وَتَعَالَى إِلَى أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَن

فَاسْتَبْطَأَتْهُ (فَتَلَقَّتْهُ) تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ أَذْهَبَ اللهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيْ بَارَكَ اللهُ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللهِ هَذَا الْمُبْتَلَى، فَوَاللهِ عَلَى ذَلِكَ مَا رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ: فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْدَرٌ لِلْقَمْحِ وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتِ الْأُخْرَى فِي أَنْدَرِ الشَّعِيرِ حَتَّى فَاضَ

Allah's Prophet Ayub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion,

"You know, by Allah, that Ayub committed a great sin which nobody in the world ever committed.''

His companion said, "Why are you saying that?''

He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering.''

When he went to him the next morning, the (second) man could not wait to tell this to Ayub. Ayub, peace be upon him, said,

"I do not know what you are talking about, but Allah knows if I passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner.''

Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayub,

> "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink."

She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked.

When she saw him, she said,

"May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy.''

He said, "I am he.''

He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.

This is the wording of Ibn Jarir, may Allah have mercy on him.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْثُو فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِك

While Ayub was bathing naked, locusts of gold fell upon him. Ayub, peace be upon him, began gathering them in his garment. Then his Lord called to him,

"O Ayub, have I not made you so rich that you have no need of what you see.''

He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!''

This was only recorded by Al-Bukhari.

Allah says:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَى لِأُوْلِي الْأَلْبَابِ (٤٣)

And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.

Al-Hasan and Qatadah said,

> "Allah brought his family themselves back to life, and added others like them.''

... رَحْمَةً مِّنَّا ...

as a mercy from Us,

> means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

... وَذِكْرَى لِأُوْلِي الْأَلْبَابِ

and a reminder for those who understand.

> means, for those who understand that the consequence of patience is a solution and a way out.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ ...

And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.

> Ayub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who

had **Taqwa** of Allah and turned to Him in repentance.

Allah says:

... إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٤٤)

Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Allah praised and commanded him, saying, **نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ** (How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!)

Allah says:

...وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

... And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. (65:2-3)

وَاذْكُرْ عِبَادَنَآ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ أُوْلِى الأَيْدِى وَالأَبْصَـٰرِ

38:45 And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.

إِنَّآ أَخْلَصْنَـٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

38:46 Verily, We did choose them by granting them the remembrance of the Abode.

وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الأَخْيَارِ

38:47 And they are with Us, verily, of the chosen and the best!

وَاذْكُرْ إِسْمَعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الأَخْيَارِ

38:48 And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.

هَـذَا ذِكْرٌ...

38:49. This is a Reminder...

The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

وَاذْكُرْ عِبَادَنَا إبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ أُوْلِي الْأَيْدِي وَالْأَبْصَارِ (٤٥)

And remember Our servants, Ibrahim, Ishaq, and Ya`qub, **Ulil-Aydi wal-Absar**.

meaning, righteous deeds, beneficial knowledge, strength in worship and insight.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said:

أُولِي الْأَيْدِي (**Ulil-Aydi**) "Of great strength and worship;

وَالْأَبْصَارِ (**wal-Absar**) means, understanding of the religion.''

Qatadah and As-Suddi said,

"They were given strength in worship and understanding of the religion.''

إِنَّا أَخْلَصْنَاهُم بِخَالِصَةٍ ذِكْرَى الدَّارِ (٤٦)

Verily, We did choose them by granting them the remembrance of the Abode.

Mujahid said,

> "This means: We made them strive for the Hereafter, and there is nothing else for them besides that.''

As-Suddi also said,

> "The remembrance of the Hereafter and striving for it.''

Malik bin Dinar said,

> "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter.''

Qatadah said,

> "They used to remind the people about the Abode of the Hereafter and to strive for it.''

وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ (٤٧)

And they are with Us, verily, of the chosen and the best!

> means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنْ الْأَخْيَارِ (٤٨)

And remember **Ismail, Al-Yasa**` , and **Dhul-Kifl**, all are among the best.

We have already discussed their characteristics and stories in detail in Surah **Al-Anbiya'**, may peace be upon them, and there is no need to repeat it here.

هَذَا ذِكْرٌ ...

This is a Reminder,

> means, a reminder to those who will be reminded.

As-Suddi said, "This means the Holy Qur'an.''

... وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَابٍ

38:49 ... And verily, for those who have Taqwa is a good final return.

جَنَّـتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الاٌّبْوَابُ

38:50 `Adn Paradise, whose doors will be opened for them.

مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَـكِهَةٍ كَثِيرَةٍ وَشَرَابٍ

38:51 Therein they will recline; therein they will call for fruits in abundance and drinks;

وَعِندَهُمْ قَـصِرَتُ الطَّرْفِ أَتْرَابٌ

38:52 And beside them will be Qasirat-at-Tarf, (and) of equal ages.

هَـذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ

38:53 This it is what you are promised for the Day of Reckoning!

إِنَّ هَـذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ

38:54 (It will be said to them)! Verily, this is Our provision which will never finish.

The Final Return of the Blessed

Allah tells us that His blessed, believing servants will have a good final return in

... وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (٤٩)

... And verily, for those who have **Taqwa** is a good final return.

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination.

Then He explains it further, as He says:

جَنَّاتِ عَدْنٍ ...

`Adn Gardens),

meaning, eternal gardens (of Paradise),

... مُّفَتَّحَةً لَّهُمُ الْأَبْوَابُ (٥٠)

whose doors will be opened for them.

means, when they come to them (these gardens), their gates will open for them.

مُتَّكِئِينَ فِيهَا ...

Therein they will recline;

It was said that this means that they will sit cross-legged on chairs beneath canopies.

... يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ ...

therein they will call for fruits in abundance,

means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

... وَشَرَابٍ (٥١)

and drinks;

means, whatever kind of drink they want, the servants will bring it to them,

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

With cups, and jugs, and a glass of flowing wine. (56: 18)

وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ ...

And beside them will be **Qasirat-at-Tarf** (chaste females),

means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

... أَتْرَابٌ (٥٢)

(and) of equal ages.

means, they will all be of the same age.

This is the understanding of Ibn Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Muhammad bin Ka`b and As-Suddi.

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ (٥٣)

This it is what you are promised for the Day of Reckoning!

means, `this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.'

Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ (٥٤)

Verily, this is Our provision which will never finish.

This is like the Ayat:

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

Whatever is with you, will be exhausted, and whatever is with Allah will remain. (16:96)

عَطَآءً غَيْرَ مَجْذُوذٍ

a gift without an end. (11:108)

لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

for them is a reward that will never come to an end. (84:25)

أُكُلُهَا دَآئِمٌ وِظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى الْكَـفِرِينَ النَّارُ

its provision is eternal and so is its shade; this is the end of those who have **Taqwa**, and the end (final destination) of the disbelievers is Fire. (13:35)

And there are many similar **Ayat**.

هَـذَا

38:55 This is so!

وَإِنَّ لِلطَّـغِينَ لَشَرَّ مَـابٍ

And for the Taghin will be an evil final return.

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ

38:56. Hell! Where they will enter it, and worst (indeed) is that place to rest!

هَـذَا

38:57 This is so!

فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

Then let them taste it - Hamim and Ghassaq.

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

38:58 And other of similar kind - all together!

هَـذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لاَ مَرْحَباً بِهِمْ إِنَّهُمْ صَالُو النَّارِ

38:59 This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!

قَالُواْ بَلْ أَنتُمْ لاَ مَرْحَباً بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ

38:60 (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!''

قَالُواْ رَبَّنَا مَن قَدَّمَ لَنَا هَـذَا فَزِدْهُ عَذَاباً ضِعْفاً فِى النَّارِ

38:61 They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!''

وَقَالُواْ مَا لَنَا لاَ نَرَى رِجَالاً كُنَّا نَعُدُّهُمْ مِّنَ الاٌّشْرَارِ

38:62 And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?''

أَتَّخَذْنَـهُمْ سِخْرِيّاً أَمْ زَاغَتْ عَنْهُمُ الأَبْصَـرُ

38:63 "Did we take them as an object of mockery, or have (our) eyes failed to perceive them?''

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

38:64 Verily, that is the very truth -- the mutual dispute of the people of the Fire!

The Final Return of the Doomed

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account.

Allah says:

هَذَا وَإِنَّ لِلطَّاغِينَ ...

This is so! And for the **Taghin**,

which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them,

... لَشَرَّ مَآبٍ (٥٥)

will be an evil final return.

means, the worst final return.

Then Allah explains it by saying,

جَهَنَّمَ يَصْلَوْنَهَا ...

Hell! Where they will enter,

means, they will enter it and it will overwhelm them on all sides.

... فَبِئْسَ الْمِهَادُ (٥٦)

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ (٥٧)

and worst (indeed) is that place to rest! This is so! Then let them taste it -- **Hamim** and **Ghassaq**.

Hamim is something that has been heated to the ultimate degree, and **Ghassaq** is the opposite, something that is so intensely cold that it is unbearable.

Allah says:

وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ (٥٨)

And other of similar kind (opposite pairs) -- all together!

means, and other things of this kind, a thing and its opposite, serving as punishments.

Al-Hasan Al-Basri said, concerning the Ayah: وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ (And other of similar kind -- all together!

"Different kinds of punishments.''

Others said,

such as intense cold and intense heat, and drinking **Hamim** and eating the bitter tree of **Az-Zaqqum**, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

Allah says:

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ (٥٩)

This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!

Here Allah tells us what the people of Hell will say to one another.

This is like the **Ayah**:

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا

Every time a new nation enters, it curses its sister nation (that went before), (7:38)

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another.

When a new group arrives, the keepers of Hell will say, هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ (This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!),

meaning, because they are of the people of Hell.

قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ ...

Nay, you (too)! No welcome for you!

means, those who are coming in will say,

قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ...

Nay, you (too)! No welcome for you! It is you who brought this upon us,

meaning, `you called us to that which led us to this fate.'

... فَبِئْسَ الْقَرَارُ (٦٠)

so evil is this place to stay in!

means, evil is this abode and this destination.

قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ (٦١)

They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!''.

This is like the **Ayah**,

قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

The last of them will say to the first of them:

"Our Lord! These misled us, so give them a double torment of the Fire.''

He will say: "For each one there is double (torment), but you know not.'' (7:38)

which means that each of them will be punished as he deserves.

Allah tells:

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ (٦٢)

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ (٦٣)

And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them?''

Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say,

`why do we not see them with us in the Fire?'

Mujahid said,

"This is what Abu Jahl will say; he will say, `what is the matter with me that I do not see Bilal and `Ammar and Suhayb and so-and-so...'

This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سِخْرِيًّا
(What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery),

means, in this world,

أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ (or have (our) eyes failed to perceive them),

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

وَنَادَى أَصْحَـبُ الْجَنَّةِ أَصْحَـبَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُواْ نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ

And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)'' They shall say: "Yes.'' Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.''

until:

ادْخُلُوا الْجَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنتُمْ تَحْزَنُونَ

Enter Paradise, no fear shall be on you, nor shall you grieve. (7:44-49)

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ (٦٤)

Verily, that is the very truth -- the mutual dispute of the people of the Fire!

means, `this that We have told you, O Muhammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

قُلْ إِنَّمَآ أَنَاْ مُنذِرٌ وَمَا مِنْ إِلَـهٍ إِلاَّ اللَّهُ الْوَحِدُ الْقَهَّارُ

38:65 Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the Irresistible,''

رَبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

38:66 "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.''

قُلْ هُوَ نَبَأٌ عَظِيمٌ

38:67 Say: "That is a great news,''

أَنتُمْ عَنْهُ مُعْرِضُونَ

38:68 "From which you turn away!''

مَا كَانَ لِىَ مِنْ عِلْمٍ بِالْمَلإِ الاٌّعْلَى إِذْ يَخْتَصِمُونَ

38:69 "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.''

إِن يُوحَى إِلَيَّ إِلاَّ أَنَّمَآ أَنَاْ نَذِيرٌ مٌّبِينٌ

38:70 "Only this has been revealed to me, that I am a plain warner.''

The Message of the Messenger is a Great News

Allah tells His Messenger,

قُلْ إِنَّمَا أَنَا مُنذِرٌ ...

Say: "I am only a warner,

> Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: `I am a warner, I am not as you claim.'

... وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ (٦٥)

and there is no God (worthy of worship) except Allah, the One, the Irresistible,

> means, He Alone has subjugated and controlled everything.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

The Lord of the heavens and the earth and all that is between them,

> means, He is the Sovereign of all that and is in control of it.

... الْعَزِيزُ الْغَفَّارُ (٦٦)

the Almighty, the Oft-Forgiving.

> means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

قُلْ هُوَ نَبَأٌ عَظِيمٌ (٦٧)

Say: "That (this Qur'an) is a great news,''

means, `something very important, which is that Allah has sent me to you.

أَنتُمْ عَنْهُ مُعْرِضُونَ (٦٨)

From which you turn away!

means, `you neglect it.'

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ (٦٩)

I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.

meaning, `were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?'

This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him.

This is what Allah says:

إِن يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (٧٠)

"Only this has been revealed to me, that I am a plain warner.''

إِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّى خَـلِقٌ بَشَراً مِّن طِينٍ

38:71 (Remember) when your Lord said to the angels:

"Truly, I am going to create man from clay.''

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُ سَـجِدِينَ

38:72 "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.''

فَسَجَدَ الْمَلَـئِكَةُ كُلُّهُمْ أَجْمَعُونَ

38:73 So, the angels prostrated themselves, all of them,

إِلاَّ إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَـفِرِينَ

38:74 Except Iblis, he was proud and was one of the disbelievers.

قَالَ يإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ

38:75 (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands.

أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَـلِينَ

Are you too proud or are you one of the high exalted!''

قَالَ أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

38:76 (Iblis) said: "I am better than he. You created me from fire, and You created him from clay.''

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

38:77 (Allah) said: "Then get out from here; for verily, you are outcast.''

وَإِنَّ عَلَيْكَ لَعْنَتِى إِلَى يَوْمِ الدِّينِ

38:78. "And verily, My curse is on you till the Day of Recompense.''

قَالَ رَبِّ فَأَنظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ

38:79 (Iblis) said: "My Lord! Give me then respite till the Day the (dead) are resurrected.''

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

38:80 (Allah) said: "Verily, you are of those allowed respite,''

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

38:81 "Till the Day of the time appointed.''

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ

38:82. (Iblis) said: "By Your might, then I will surely mislead them all,''

إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

38:83 "Except Your true servants amongst them.''

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ

38:84 (Allah) said: "The truth is -- the truth I say -''

لأَمْلأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

38:85 "That I will fill Hell with you and those of them (mankind) that follow you, together.''

The Story of Adam and Iblis

Allah Tells,

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِن طِينٍ (٧١)

(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay.''

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (٧٢)

"So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.''

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣)

So, the angels prostrated themselves, all of them,

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنْ الْكَافِرِينَ (٧٤)

Except Iblis, he was proud and was one of the disbelievers.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ (٧٥)

(Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted!''

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (٧٦)

(Iblis) said: "I am better than he. You created me from fire, and You created him from clay.''

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٧٧)

(Allah) said: "Then get out from here; for verily, you are outcast.''

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (٧٨)

"And verily, My curse is on you till the Day of Recompense.''

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٧٩)

(Iblis) said: "My Lord! Give me then respite till the Day the (dead) are resurrected.''

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ (٨٠)

(Allah) said: "Verily, you are of those allowed respite,''

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٨١)

"Till the Day of the time appointed.''

Allah mentions this story in Surah **Al-Baqarah**, at the beginning of Surah **Al-A`raf**, in Surah **Al-Hijr**, **Al-Isra'**, **Al-Kahf** and here.

Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblis'' symbolizing that he had **Ablasa min Ar-Rahmah** (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth.

Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢)

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٨٣)

(Iblis) said: "By Your might, then I will surely mislead them all, except Your true servants amongst them.''

This is like the **Ayat**:

أَرَءَيْتَكَ هَـذَا الَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَـمَةِ
لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلاَّ قَلِيلاً

(Iblis) said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!'' (17:62)

These few are the ones who are excepted in another **Ayah**, which is:

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian. (17:65)

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ (٨٤)

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (٨٥)

(Allah) said: "The truth is -- and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.''

Some of them, including Mujahid, read this as meaning,

"I am the Truth and the truth I say.''

According to another report narrated from Mujahid, it means,

"The truth is from Me and I speak the truth.''

Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This **Ayah** is like the **Ayat**:

وَلَـكِنْ حَقَّ الْقَوْلُ مِنْى لاّمْلاّنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

but the Word from Me took effect, that I will fill Hell with Jinn and mankind together. (32:13)

and,

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَاءً مَّوْفُوراً

(Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense. (17:63)

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَآ مِنَ الْمُتَكَلِّفِينَ

38:86 Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.''

إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَـلَمِينَ

38:87 "It is only a Reminder for all the creatures.''

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينِ

38:88 "And you shall certainly know the truth of it after a while.''

Allah says:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (٨٦)

Say: "No wage do I ask of you for this, nor am I one of the **Mutakallifin**.''

Allah says: `Say, O Muhammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

... وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

nor am I one of the **Mutakallifin**.

means, `and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.'

Sufyan Ath-Thawri, narrated from Al-A`mash and Mansur from Abu Ad-Duha that Masruq said,

"We went to `Abdullah bin Mas`ud, may Allah be pleased with him. He said, `O people! Whoever knows a thing should say it, and whoever does not know should say,

`Allah knows best.'''

It is part of knowledge, when one does not know, to say "Allah knows best.'' For Allah said to your Prophet: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (Say: "No wage do I ask of you for this, nor am I one of the **Mutakallifin**.''

This was reported by Al-Bukhari and Muslim.

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (٨٧)

It is only a Reminder for all the creatures.

means, the Qur'an is a reminder for all those who are held accountable, men and Jinn.

This was the view of Ibn Abbas, may Allah be pleased with him.

This **Ayah** is like the **Ayat**:

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

that I may therewith warn you and whomsoever it may reach. (6:19)

and,

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

وَلَتَعْلَمُنَّ نَبَأَهُ ...

And you shall certainly know the truth of it,

means, `you will see confirmation that what he says is true.'

... بَعْدَ حِينٍ (٨٨)

after a while. (means, soon).

Qatadah said,

"After death."

Ikrimah said, "It means, on the Day of Resurrection.''

There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the Tafsir of Surah **Saad**. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.